# THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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*OCCULTISM teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation. Neither the form of man, nor that of any animal, plant or stone has ever been created, and it is only on this plane of ours that it commenced "becoming," i.e., objectivising into its present materiality, or expanding from within outwards.*

—H. P. BLAVATSKY

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A U M

Character is like a tree and reputation like its shadow. The shadow is what we think of it; the tree is the real thing. —ABRAHAM LINCOLN

# THEOSOPHY

Vol. XLV April, 1957 No. 6

## REBIRTH OF A FAITH

But if the voice of the MYSTERIES has become silent for many ages in the West, if Eleusis, Memphis, Antium, Delphi, and Crèsa have long ago been made the tombs of a Science once as colossal in the West as it is yet in the East, there are successors now being prepared for them. We are in 1887 and the nineteenth century is close to its death. The twentieth century has strange developments in store for humanity, and may even be the last of its name.

H.P.B.

SCIENCE, it is said, is "prediction," so that if occult science exists, it will include the capacity to predict at least those elements of the future for which the causes are well established, and are already on the way to their "becoming," behind the veil of our world of objective events. This, indeed, is exactly the explanation given by H. P. Blavatsky in *The Secret Doctrine* (I, 646): "It is simply knowledge and mathematically correct computations which enable the WISE MEN OF THE EAST to foretell, for instance, that England is on the eve of such or another catastrophe; France, nearing such a point in her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma has led her to.*" And elsewhere (I, xliv): "We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races." William Q. Judge, also, in a discussion of the forces which shape human events, wrote: "The deeds of men, the enterprises of merchants, and the wars of soldiers all follow implicitly a law that is fixed in the stars, and while they copy the past they ever symbolize the future."

That these several anticipations have already had partial fulfillment seems obvious enough. The European countries have recently suffered far-reaching catastrophes; accounts *are* being settled between the races; and the enterprises of merchants and the wars of soldiers have played a manifest part in these developments. But such events, already history, although certainly not complete, should no doubt be regarded simply as the stage-settings for more important actions by human beings. What seems disaster or catastrophe from a personal or even a national point of view may have an entirely different value for the egos and groups and communities of egos undergoing these experiences. The break-up of familiar social formations, the relaxation of taboos, the rude rejection of hereditary prejudices and conceits—all such happenings, while they may bring fear and even terror to the personality, may also open portals of new discovery to the soul.

If, for example, the twentieth century is likely to be the last that is counted as a part of the "Christian" epoch—if, in future centuries, some other scheme of numeration is to be employed—what may this signify for the millions who now, at least nominally, belong to the Christian faith?

The fragmentation of a world religion is a process which must take place at many levels and by multiple means. Christendom's leading scholar, Arnold J. Toynbee—to illustrate one phase of the process—declared some months ago that "All essentials in Christianity have non-Christian precedents and non-Christian parallels in other high religions. All the high religions have risen from the same challenge and need." Dr. Toynbee told religious scholars that Christianity must be purged of its "self-centeredness" and of the idea that it has "exclusive revelation from God." Toynbee is but one, although perhaps the most eminent, of many Christian scholars and writers who are urging this point of view. *Addressed to Christians* (Harper, 1950), by Floyd H. Ross, professor of world religions at the University of Southern California, is a volume typical of enlightened Christian thinking with respect to the Christian conceit of "exclusive truth."

Then there has been a broad tendency to philosophize Christianity and religious thought generally—to reduce it to philosophical or even mystical principles. The works of W. T. Stace of Princeton have been practically epoch-making in this direction. It is as though the Platonizing tendency of Western thought, which was seeded into Christianity during the early centuries of our era, and which has been responsible

for whatever exists of what may be termed "Christian philosophy," has at last triumphed and remade the Christian faith into a credo which does not depend upon a historical event for its validity. And this, of course, is not Christianity at all!

The Liberal movement in Christianity performed a similar reduction. Not dogmas, but good works, not sectarianism, but social action, not Old Testament fury, but New Testament love—these are the themes of liberal Christianity. Again, the result has been to displace and finally lose entirely the uniqueness of Christianity as a historical religion. The tendency, on the one hand, to metaphysicalize, on the other, to socialize, has left only the habit of association in the name of the Christian religion and traditionally Christian forms of speech.

The impact of science did of course begin the process of breaking-up the old faith. Science subtracted from the sphere of Christian influence all matters with which scientific investigation has been concerned. First of all, Christian astronomy and cosmology were abandoned. Then the scientific teaching of evolution made short work of a literal interpretation of "Creation." Today, Christian conceptions of morality suffer devastating attack from the psychotherapists, who, almost to a man, condemn the traditional notion of "sin" as responsible for endless psycho-emotional difficulties.

The wars of the twentieth century, fought by Christians, mostly against other Christians, have had a vastly disillusioning effect. The common-sense conclusion from all this mutual destruction is that Christianity is unable to prevent the greatest evils of history, and is far from bringing about the promised "Millennium." No Christian, today, can take pride in the record of Christian civilization, which seems to confirm only that the wickedness of which this religion has so much to say has proved stronger than the goodness which Christians are supposed to practice. Hence the recent revival of old Christian attitudes of shame and humble guiltiness, in the name of neo-orthodoxy, as the only doctrine through which Christian belief can survive in the face of the dark history of the present.

But if the faith of some two thousand years of Western history is about to die, what of the truth that lies within Christian belief? Must this also pass away? It seems a consistent phenomenon of the life-cycles of human associations that, toward their end, a final flowering always takes place. If the Mysteries of ancient Greece fell into misuse and degeneration, Greek religion experienced a wonderful transforma-

tion and rendering into a new form at the hands of Pythagoras and Plato. From mystic rites it became *philosophy.* During recent years of European decline, both France and England have produced symbols of regeneration—thinkers and writers who have no parallel in the younger United States. Simone Weil, product of a French education, was the embodiment of continental European genius. Her writing, even while France writhed in the grip of a teutonic conqueror, renewed the life of philosophy with a conviction that had not been expressed in Europe for a hundred years. And soon after the liberation, the Communities of Work sprang up over the French countryside, as practical distillations of Christian ethics which finally achieved harmonious synthesis with the ideals of social revolution. It was as though a great cleansing by the agonies of war made possible the realization of free social and religious ideals. In England, W. Macneile Dixon may stand as a type of the stubborn demand for liberty which has graced English history through all its bloody years, blossoming in the philosophic climax of his *Human Situation.* Here, the practical mood of British thought outdoes itself, in a kind of grand summation of all that has been good in the works of English minds. This book has the full light of antique philosophy as transmitted by Plato and others to the West, which first illumined English intellectuality and philosophy in the seventeenth century, in the writings of the Cambridge Platonists, and was maintained by others, however few, until the present. There is something of dignity and greatness in these achievements, which will, perhaps, be remembered long after the sins of the British empire have been forgotten. It is the life of the mind and of the heart which has a claim to immortality, and every cycle of civilization produces its manifest of worthy cargo of the human spirit for transport into the future.

So, also, it must be, with the cycle of Christianity. As the teachings of other religions filter into the best minds of our time—teachings with mystical interpretations of religious symbolism—new light falls upon the traditional beliefs of Christianity. The figure of Jesus, when understood in terms of the Greek mysteries, assumes a greater stature than any dogmatist could lend him. As the universal intent of the "Man of Sorrows" slowly dawns, the sectarian meanness of Christian *mores* falls away, and with them the antipathies of those who have never been able to tolerate the unctuous presumptions of Christian piety. It seems almost necessary that, before traditional Christianity can pass

from the scene of history, the distortions of belief must be erased and the noble character of Jesus the Christ be at last understood.

It is this transformation, perhaps, for which Theosophists should watch, during the coming decades. There will be those who can find their emancipation from blind belief in no other way than through discovery of the deeper meaning of the Christian mystery. For them, will come an appropriate flowering of the entire cycle of Christian devotion and self-sacrifice and love—for these qualities have upheld many throughout the long period of confusion and moral inconsistency in Christian history. The intuitions of honest men who called themselves Christian, maintained against the bewilderments of life, have a legitimate claim upon the Karma of this cycle, and will surely find a proper vindication, if only in preparation for rebirth into a more philosophic faith.

It is only the death of "Churchianity" which is heralded by H.P.B. in "The Esoteric Character of the Gospels." And this is a death which can also set free the living spirit of true Christians, releasing them to join without defeat and without regret in a wider fellowship of souls.

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## Sine Qua Non—"Pantheism"

*Real* Theosophy—*i.e.* the Theosophy that comes to us *from the East* —is assuredly Pantheism and by no means Theism. Theosophy is a word of the widest possible meaning which differs greatly in Eastern and Western literature. Moreover, the Theosophical Society being of Eastern origin, therefore goes beyond the narrow limits of the mediæval Theosophy of the West. Members of the T.S. can, therefore, subscribe to this Western idea of Theosophy. But as the vast majority of these members accept the Eastern ideas, this majority has given us the right of applying the term *Theosophist* only to those members who do not believe in a "personal" God. Therefore, again, it would be better, in order to avoid confusion, that a member believing in such a God should qualify the term "Theosophist" by the adjective "Western."

—H. P. Blavatsky

# CHARACTER SKETCHES OF MADAME BLAVATSKY

[Now, sixty-six years since the death of "H.P.B.," it may be of interest to compare ideas in regard to that great character as recorded in her time, and in ours. Is she forgotten, or is she better understood?

The introductory article here, by W. T. Stead, is that of a man who knew *The Secret Doctrine,* and who through it introduced Mrs. Besant to H.P.B. His name is not recorded among the scoffers nor among her "betrayers," but his words about her carry the same kind of recognition as do those of another magazine editor (*Blackwoods'*) who signed as "Saladin" his noble tribute at her passing.

Mr. Sinnett's article, which follows, bore a recognition also, which is gladly remembered as of that time in his life before the recognition had faded away.—Editors.]

AMONG the many and varied spiritual teachers to whom I have listened in the course of a very eclectic career, Madame Blavatsky was one of the most original. There are those who imagine that because they can crack a joke about a teacup, they have disposed of Theosophy, much as there are some who seem to think a sneer at the pigs of Gadara roots up the foundations of the Christian religion. To such gentry it will no doubt be a scandal that I should devote the Character Sketch this month to "H.P.B.," whose death last month deprived London of one of the most remarkable of its inhabitants. Madame Blavatsky, they say, "was an impostor, a vulgar fraud. She was exposed by the Coulombs, shown up by the Psychical Research Society, and last, if not least, she has been jumped upon, almost before her ashes were cool, by the *Pall Mall Gazette.*" They say all that, no doubt, but when all that is said and more besides, the problem of the personality of the woman remains full of interest, and even of wonder, to those who look below the surface of things.

Madame Blavatsky was a great woman. She was not the faultless monster whom the world ne'er saw—and it must be admitted she was in more senses than one something of a monster. She was huge in body; and in her character, alike in its strength and weakness, there was something of the Rabelaisian gigantesque. But if she had all the nodosity of the oak, she was not without its strength; and if she had the contortions of the sibyl, she possessed somewhat of her inspiration.

Of Madame Blavatsky the wonder-worker, I knew nothing; I did not go to her seeking signs, and most assuredly no sign was given me.

She neither doubled a teacup in my presence, nor grew a gold ring out of a rosebud, nor did she even cause the familiar raps to be heard. All these manifestations seemed as the mere trivialities, the shavings, as it were, thrown off from the beam of cedar wood which she was fashioning as one of the pillars in the Temple of Truth. I do not remember ever referring to them in our conversations, and it is slightly incomprehensible to me how any one can gravely contend that they constitute her claim to respect. It would be almost as reasonable to contend that Christianity is based upon the liquefaction of the blood of St. Januarius.

What Madame Blavatsky did was an immeasurably greater thing than the doubling of teacups. She made it possible for some of the most cultivated and sceptical men and women of this generation to believe—believe ardently, to an extent that made them proof against ridicule and disdainful of persecution—that not only does the invisible world that encompasses us contain Intelligences vastly superior to our own in knowledge of the Truth, but that it is possible for man to enter into communion with these hidden and silent ones, and to be taught of them the Divine mysteries of Time and of Eternity. She not only made it possible for them to believe it, but she made them believe it, and founded what was to all intents and purposes a Church upon that article of belief. That is a great achievement, and one which, *á priori,* would have been laughed at as impossible. Yet she performed that miracle. Madame Blavatsky, a Russian, suspected of being a spy, converted leading Anglo-Indians to a passionate belief in her Theosophy mission, even when the Jingo fever was hottest, and in her declining years she succeeded in winning over to the new-old religion Annie Besant, who had for years fought in the forefront of the van of militant atheism.

A woman who could achieve these two things was a woman indeed! "But," it will be objected, "her Theosophy is all moonshine." Perhaps it is; but is not moonshine better than outer darkness, and is not moonshine itself but the pale reflection of the rays of the sun? I am not, however, by any means prepared to admit that the creed which Madame Blavatsky preached with such savage fervour deserves to be scouted as mere moonshine.

To begin with, it has at least the advantage of being heretical. The truth always begins as heresy. In every heresy there may be the germ of a new revelation. Then, in the second place, it brought back to the scientific and sceptical world the great conception of the greatest reli-

gions, the existence of sublime beings, immeasurably superior to the pigmy race of men, who stand, as it were, midway between the Infinite and ourselves. Of the immense but invisible hierarchy which to our forefathers spanned the fathomless abyss between God and man, hardly even the memory now remains. In her strange, weird fashion Madame Blavatsky resuscitated this ancient faith. To men like Mr. Sinnett, her great doctrine of the Mahatmas, of the existence of a brotherhood of sublime sages, the viceregents of the Infinite, did something to re-people the void which modern scepticism has depopulated. But she did more than this. Others have taught of the existence of Thrones, Principalities, and Powers in heavenly places. But between them and us there has been a great gulf fixed. The Archangel is as mute as Deity, the benevolence of the patron Saint never leads him to open up communications with his mortal clients. Madame Blavatsky taught, not merely that the Mahatmas existed, but that they were able and willing to enter into direct communication with men. Madame Blavatsky proclaimed herself as the directly commissioned messenger of the celestial hierarchy, charged by them to reveal the Path by which any one who was worthy and willing might enter into direct communion with these sublime Intelligences. I was but an outsider in the court of the Gentiles, a curious observer, and never a disciple. I cannot speak of these inner mysteries to which only the initiates are admitted. But Mr. A. P. Sinnett, journalist and man of science, Anglo-Indian and man of the world, assures me, in accents of impassioned conviction, that he and others who have followed her teachings have entered into the reality of that spiritual communion, and have no more doubt of the reality of the existence of the Mahatmas than they have of the rate-collector or the Archbishop of Canterbury.

Mr. Schmiechen, the artist, even painted the portrait of a Mahatma, but except on his canvas the sublime brotherhood remains somewhat shadowy to the uninitiated.

Madame Blavatsky, in the midst of a generation that is materialistic and mechanical, which probed everything, and dissected even the human heart with a scalpel, did at least succeed in compelling a race of scientists and economists to realise the existence of the conception that all material things are but a passing illusion, and that the spiritual alone is.

Madame Blavatsky also reinforced and almost recreated in many minds the sense of this life being a mere probation. In this respect her

teaching was much more in accord with the spirit of the New Testament than much of the pseudo-Christian teaching of our day. She widened the horizon of the mind, and she brought something of the infinite sense of vast, illimitable mystery which characterizes some of the Eastern religions into the very heart of Europe in the nineteenth century.

To have done all this, and to have done it almost single-handed, in face of the almost insuperable obstacles interposed by her own defects, renders comprehensible the theory that Madame Blavatsky had help the world could neither see nor take away. To her disciples she was but the frail and faulty-speaking trumpet of the Mahatmas, those lieutenants of Deity, who commissioned her to teach, and also gave to her mouth material and wisdom to proclaim the true doctrine for the redemption of man. These things are too high for me. I no more intermeddle with them than with the dogma of the Infallibility of the Pope. It is the human side, both of Theosophy and of Rome, that fascinates me. Madame Blavatsky may have had converse with semi-celestial Intelligences in Thibet. Of that I can say nothing. But I can say of my own knowledge that she was undoubtedly a very gifted and original woman to converse with in Ladbroke Grove—a fiery, impulsive, passionate creature, full of failings, and personally the very reverse of beautiful. There she was, a wonderful and powerful personality, the like of which I have never met either in Russia or in England. She was unique, but she was intensely human, and a woman to her heart's core.

I cannot do justice to her many-sided character. Mr. Sinnett, who has been the literary exponent of *Esoteric Buddhism,* and also is the most distinguished of her converts among men, kindly consented to write for my readers a Character Sketch of the deceased prophetess. Of his qualifications for this task I need hardly speak. Mr. Sinnett was editor of the *Pioneer* in India for ten years. It was during that time, in 1879, that he first met Madame Blavatsky. In 1881, he published *The Occult World,* a book recounting his experiences of abnormal phenomena witnessed in Madame Blavatsky's presence. Assisted by her to get into direct relations with certain Eastern initiates, he says that he acquired from them the instruction in "Esoteric" or Occult Philosophy, which enabled him in 1883 to publish *Esoteric Buddhism.* His next theosophical book was a novel called *Karina,* followed by another novel *United,* and then in 1886 he wrote *Incidents in the Life of*

*Madame Blavatsky.* Soon after his return from India in 1883, he became President of the London Lodge of the Theosophical Society, which branch, however, has been almost in abeyance, and he has not felt called to play any active part in public life during Madame Blavatsky's presence here at the head of the "Blavatsky Lodge." For a dozen years Mr. Sinnett has been the intimate friend and disciple of Madame Blavatsky. He has written her life; he has defended her inspiration; he has interpreted and popularised the doctrine which she has taught. It is therefore but natural that he should describe the character of the strange but great Original, whose unwieldly remains were cremated at Woking last month.

—W. T. Stead

## H. P. B.

The world at large has heard too much about Madame Blavatsky, and has known too little. Her misfortune was that she was interesting to average newspaper readers, and a grievously inviting subject for average newspaper writers. As she believed—as all Theosophists believe—she was concerned with bearing a message to the world of grave importance and infinite solemnity. It was not half uttered—not a hundredth part understood—before it was snapped up by every lively journalist in search of a new joke. Modern Society has lost a great deal by gaining whatever amusement was involved in the treatment of Madame Blavatsky as food for caricature. It is further to be regretted that she herself all the while, very sensitive to suffering of all kinds, has writhed in misery beneath the jeering to which she has been exposed. Now that at last she has bequeathed to the flames the battered and unwieldly physique that has burdened her fiercely energetic spirit so long, the time has perhaps come for focussing public attention more closely than has been possible hitherto on the work and purpose of her life.

Only four or five years ago she seemed fairly overwhelmed by the tide of obloquy turned against her by the Psychical Research Society. I visited her at Wurzburg in 1886, and then she had very few friends left, very little purpose in this life except to write her long-promised book *The Secret Doctrine,* and was spending her time in almost complete seclusion; while the world at large spoke of her as a detected impostor, and the Report against her, by a representative of the Society just named, was complacently regarded by its author as having put an

end once and for all to one of the most extraordinary delusions of the age. Bit by bit the famous report has been torn to pieces by competent critics, till hardly a rag of it remains. The inextinguishable force of Madame Blavatsky's character has borne her forward and far more than recovered for her all her lost ground. She has been for the last three years the centre of a devoted circle of disciples, the nucleus of a great organisation of occult students, which included over a thousand persons. The weekly lectures given in her presence by her Theosophical pupils have been attended by crowded audiences. Never before in her life has she been made so much of as during these last few years, when the vigour of her mind, the irresistible personal influence she exhaled, have simply pushed into the background, as so much silly impertinence, the accusations of fraud and trickery which looked at one time formidable enough to menace her with annihilation as a public teacher.

Like many other prophets and seers, she has been scorned and denounced, but her strength has been greater than that of her assailants. She has been suffering continually from illness, and partly through muscular weakness, partly because of her inconveniently bulky proportions, could scarcely get about more than from one room to another; but her mental and moral energy has made her the absolute chief of her large heterogeneous household, and of the busy volunteer staff of the Society she directed. A state of things like this should be recognised as more eloquent than petty details of disputable evidence pointing to the theory that she concocted spurious marvels. Vulgar cheating does not bring forth ever-increasing devotion and respect as its fruit. It is impossible to account for Madame Blavatsky in any intelligent way except by regarding her as a great spiritual reality.

Nothing in her external attributes prepared one at the first glance to look at her in that light. She was rugged and eccentric in her ways and appearance; she dressed any how—in loose wrappers—and smoked cigarettes incessantly. Worse than this, she was passionate and excitable, and often violent in her language. Namby-pamby conventionality shrank from her aghast—to her grim satisfaction, for she loathed it. She had a loud voice that grew harsh in its tones when she felt irritated, and something or other would irritate her fifty times a day. And yet her disciples, summing up the spirit of her teaching in the course of the address read at her cremation, say: "A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a

brotherliness for all, a courageous endurance of personal injustice, a constant eye to the ideal of human progress and perfection which the sacred science depicts—these are the golden stairs up the steps of which the learner may climb to the temple of Divine Wisdom." If we are to judge a tree by its fruits, we may judge Madame Blavatsky, to some extent, at all events, by the principles we find flourishing amongst those who are proud to acknowledge themselves her followers in the path of occult development.

No one will ever make sense of Madame Blavatsky's career, or understand her influence, if they try to think of her as a woman of genius on her own foundation, so to speak, with ideas and theories of life and a great zeal for these, as other enthusiasts have been zealous for other theories and ideas. The tremendous importance of Madame Blavatsky in the circle of her followers was due to the conviction they all felt that she was the visible agent of powers and personages transcending those of the ordinary world. Ancient theories of religion embodied the belief that by going through certain processes of training and initiation, men still living could attain to superior spiritual conditions, acquiring faculties and powers of an exalted order. Occult students conceive that, though there are no institutions in London to provide facilities for initiation, and no priests in our day qualified to confer degrees on the aspirant for spiritual progress, nevertheless wisdom and knowledge concerning spiritual things have not died out of the world altogether.

A great many persons connected with the Theosophical Society regard themselves as in contact with the present representatives of that higher evolution, and acknowledge such contact as having been originally brought about by or in some way through the intermediation of Madame Blavatsky. The message, in fact, which she had to deliver was to the effect that those who had the courage and qualifications for treading it might still find the way of occult initiation open; that real knowledge concerning the possibilities of spiritual progress lying before mankind was procurable, and that a lofty rule of life had to be adopted by those who would enter on "The Path."

Teaching these principles incessantly by speech and pen, Madame Blavatsky has effectually lived down the distorted misrepresentations of her character put about from time to time by people who resented and disbelieved in her wonder-working. At 19, Avenue Road, Regent's Park, where she resided, at the head, practically, of a large co-operative

household, she was treated with an ardent respect that amounted to something like devotion. Shielded by this more than affectionate esteem, even she, sensitive as she has always been to attack, has learnt in the evening of her life to care a little less than formerly about the rude sneers of the outer world. She has been more at peace of late at Avenue Road than during any other period of her varied career, though as busy as ever with her pen. The change and amusement required by most people played no part in her existence. To realise her as she has been for the last few years, we have only to get into the mind's eye a picture of her writing-room at Avenue Road with a large writing-table in the middle, a window shielded with a fern glass over the lower half to the left, another table to her right, laden with books, photograph stands, and receptacles for papers, a sofa behind her, bookcases against the walls; a chair or two for the accommodation of visitors, but for herself always the big armchair at the writing-table—suited to her ample proportions—in which she permanently lived.

How she hated her ample proportions, by the by! When I corresponded with her in India, before I knew her personally, she used to describe herself as a "hippopotamus" and a Calmuck savage, though the bright and lively style of these descriptions counterbalanced their alarming support. Then she chafed furiously at the cruel fate that had made her a woman—in this incarnation.

The back room, opening out of her writing-room, was her bedroom. It was variety enough for her to pass from one chamber to the other, though sometimes she would get as far as the lecture hall adjacent to the house, which the Theosophical Society built for the convenience of its meetings when Madame Blavatsky and her group of friends settled in Avenue Road.

Beyond Madame Blavatsky's room, and opening out of it, was the "secretaries" room, where two or three young men, devoted adherents of the "Blavatsky Lodge" of the Theosophical Society and members of the Avenue Road establishment, carried on the business of the Society and that of Madame Blavatsky's magazine *Lucifer*, under her general direction; and the "Esoteric Section" alone gave them plenty to do, for this Branch of the Theosophical organisation engaged Madame Blavatsky's deepest interest and energies in the recent days. It was formed by her, on her own individual authority, of people desirous of getting her teachings and willing to take certain pledges prescribed to them, binding them very closely in allegiance to her in all

theosophical matters. Her writing-room just described came at last to be all but lined with photographic portraits, for she made all her "esotericists," as she called them, send her their photographs, and their numbers went rolling on until, reckoning members abroad—chiefly in America—the esotericists were more than a thousand strong. To them she caused typewritten letters of instruction to be sent out from time to time, and all such letters, of course, in the first instance emanated from her own pen. But these compositions would be mere trifles as regards their magnitude compared to the other writings. Her never-resting mind required no relaxation from work beyond that involved in conversation with friends, chiefly about her work. It has been so ever since I first knew her in 1879; it was so before that, ever since the public phase of her career commenced, four or five years before that date, as I am informed, when she began her work by writing *Isis Unveiled* at New York, and stuck to that gigantic task—without breaking off, so to speak, except to talk with her early American friends and work occult wonders for their gratification—for about a year and a half.

The great effort on which the production of *Isis* fairly launched her, will be better appreciated by help of a brief glance at her earlier private life. She has been so self-reliant from so young an age that commonplace facts concerning her birth and parentage seem of no consequence. However, they are easily told, and will be found abundantly authenticated, and in fuller detail, in the book by the present writer entitled *Incidents in the Life of Madame Blavatsky.* She was born in 1831 at Ekaterinoslow, in the south of Russia, the daughter of Colonel Hahn, of the Mecklenburg family, Hahn von Rottenstern Hahn. On the mother's side she was of the Dolgorouky stock. She had a strange childhood, replete with abnormal occurrences, being, as every occultist would conjecture, a medium and clairvoyante by nature. In 1848 she married or was married to General Blavatsky, whom she herself says was then between sixty and seventy—nearer seventy. She was utterly headstrong and ungovernable at this time. She fell in with the marriage idea apparently to refute a governess who taunted her with being such a vixen that no man would have anything to do with her, and then, horrified at many surprises she encountered on the threshold of her new condition, fled away after a few stormy months to relatives at Tiflis. Thence she was dispatched to join her father at Odessa, but again she evaded authority and made her way to Constantinople, where she fell in with a Russian countess of her acquaintance, and travelled about

with her for some time in Egypt, Greece, and other parts of Eastern Europe.

From this time on, for about twenty years, she wandered about the world, getting supplies of money from time to time from her father, always on the lookout for wonders and mysteries and for people of any kind qualified to open for her the doors of occult knowledge.

A photograph, taken from a portrait painted while she was still a young woman, is produced herewith, and gives some traits which those who knew her in later life will still be able to recognise. A blatant world, "all ear and eye, with such a stupid heart to interpret ear and eye," has coined a score of groundless charges against her, on the assumption that a life so unconventional must have been riotous and vicious. There are people who cannot realise how any man or woman having the opportunity can be otherwise than vicious. But Madame Blavatsky was abnormal in this respect. She deserved no credit for not drinking absinthe. Her love of a wandering life sprang from no instincts of the kind that may sometimes prompt such restless activity. She cared nothing, it is true, for refinement in the ordinary sense of the word, even hating the superficial graces and ornamentation of life; but she cared still less, to the extent of getting far on the other side of zero in respect to such feelings, for the whole range of emotions having to do with the pleasures of sense. As a mere subordinate illustration of this, her dislike of alcohol in all forms amounted to a comically intense loathing. The indefatigable tongue of slander has charged her, amongst other things, with drinking. One might as well charge a polar bear with setting fire to an iceberg.

She was relatively in good health in her New York days when the Theosophical Society was first founded by a very small group of enthusiasts in 1875, and wonders of many kinds surrounded its origin. I do not propose here to argue the question of Madame's "phenomena" at any length, but one could no more write a memoir on trigonometry and say nothing about triangles, than survey the strange career just concluded and ignore the marvels corruscating all through it. And at this early period of her enterprise she seems to have depended more on the startling effect of surprising powers she was enabled to exhibit than on the philosophical teaching concerning the evolution of man and the world, and the ultimate destinies—or rather, the opportunities lying before humanity for those who can appreciate them—which became the burden of her later utterances. I have never been able to gather

from her that she had any settled plan of operations at New York. In a general way she wished to make known the existence of Eastern Initiates possessing knowledge and powers far transcending those of ordinary humanity. She had not yet got the whole idea of a spiritual crusade which should lead converts into the "Path" of occult development formulated in her mind. This was brought into shape later on in India when she migrated thither accompanied by Colonel Olcott and when the Theosophical Society began to acquire momentum in that country.

(*To be continued*)

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## ATTITUDE OF A TEACHER

An Occultist does not feel himself "tied to the Karma of all his fellow men," no more than one man feels his legs motionless because of the paralysis of another man's legs. But this does not prevent the fact that the legs of both are evolved from, and contain the same ultimate essence of the ONE LIFE. Therefore, there can be no *egotistical* feeling in his labours for the less favoured brother. Esoterically, there is no other *way, means* or *method* of sacrificing oneself "to the eternal" than by working and sacrificing oneself for the collective spirit of Life, embodied in, and (for us) represented in its highest divine aspect by Humanity alone. Witness the *Nirmanakaya*—the sublime doctrine which no Orientalist understands to this day but which Dr. Hübbe Schleiden can find in the IInd and IIIrd Treatises in the *"Voice of the Silence."* Naught else shows forth the eternal; and in no other way than this can any mystic or occultist *truly* reach the eternal, whatever the Orientalists and the vocabularies of Buddhist terms may say, for the real meaning of the *Trikaya,* the triple power of Buddha's embodiment, and of Nirvana in its triple negative and positive definitions, has ever escaped them.

—H. P. BLAVATSKY

# NOTES ON THE DHAMMAPADA

THOUGH remarks uttered by Buddha in warning against the pitfalls of "dead letter" religion appear throughout the *Dhammapada,* chapter nineteen affords a particularly good sequence in this regard. At the outset, however, one notes that Buddha is not directly attacking the priests and partisan philosophers of his time. Since the chapter is entitled, "One Established in the Law," it is evident that Buddha's aim is constructive; he is helping his disciples to define those inner qualities which must shine forth in any man who can be called "enlightened." It is *then* easy to perceive by contrast that, within the spheres of religious organization, there are bound to be many pretenders to high spiritual status. This is the danger of priestcraft, but Buddha wishes his pupils to learn this gradually and for themselves. A sort of "political" campaign against corruption in high religious places might have released many emotions—even that which we wrongly call "justifiable anger"—but it would not have been conducive to the sort of thought which would eventually lead true disciples to discipline themselves, and thus avoid, in their turn, the same pitfalls.

The following passages from chapter nineteen are illustrative of Buddha's manner of calling for reform—indirectly, by psychological analysis:

> A man is not a pillar of the Law because he talks much. He who even though he has heard little of the Law but himself has discernment, who always considers the Law, he is the Pillar of the Law, he is established in the Law.
>
> No tonsure can make an ascetic of one who is undisciplined and given to lying. How can one who is full of desire and greed be an ascetic?
>
> He is not a Bhikkhu because he carries the begging bowl. Nor even because he adopts the whole law outwardly.
>
> He is not a Muni simply because he is silent; he may be foolish and ignorant. He who weighs in the scale of understanding, accepting the good and rejecting the evil, he is wise; for that reason he is wise. He who in silence reflects in the inner and the outer, he is to be called a Muni.

Professor Edwin A. Burtt, in his Introduction to *The Teachings of The Compassionate Buddha,* places the verses just quoted in the context of Gautama's day, and indicates why, at that time, Buddha's method of teaching was "radically novel":

> The fact that Buddha accepted so much but not more of the religious, philosophical and psychological framework of thought that was

being developed in the *Upanishads* at the time he lived indicates both the degree to which his thinking was embedded in the Indian heritage and the degree to which he was ready to criticize that heritage and strike out along radically novel lines.

What were the main features of the broader human situation that he confronted? In general, that situation was one of radical social readjustment and deepening religious need. Wars were frequent between the petty princes and rival clans in northern India, and the organization of society was moving more and more in the direction of a rigid caste system. The struggle to rise above one's present social status and win a larger sphere of opportunity in life was becoming increasingly difficult. Religious insight was being obstructed by the dead hand of the past; the Vedas were frequently taught as a collection of authoritative texts rather than as living truths to be tested and reinterpreted (if need be) in the present. Heavy and probably increasing emphasis was placed on the correct performance of rite and ceremony. Religious thinkers, in the attempt to satisfy their metaphysical curiosity, were championing varied cosmological systems, each visionary claiming truth for his pet theory and heaping argumentative scorn on the theories of his opponents. Worst of all, perhaps, from Buddha's standpoint, religion was straying through these and other vices away from the insistent, poignant, practical needs of men and women. It was not leading them toward true fulfillment and more dependable happiness; it was becoming mired in obstructive tradition, repetitious rite, and dead or cantankerous dogma.

The final canto in chapter nineteen returns the attention of the disciple to the fact that moral or spiritual attainment can never be measured by external means—"not even by attainment in meditation":

> Not only by discipline of moral principles, nor only by resolutions and vows; not only by much study, nor even by attainment in meditation, or in seclusion and solitude, do I release myself from bondage unto Bliss. This is not attained by worldlings. O Bhikkhu, be not deceived in self-confidence as long as you have not reached the extinction of desire.

Since chapter nineteen also gives attention to the need for eradicating all forms of violence, and any tendency or willingness to injure living creatures, it is pertinent to note that the passage just quoted suggests that even the outward practice of non-violence—the appearance of gentleness and kindness—is no guarantee that one has learned the practice of *ahimsa* on the psychological plane. In Christ's Sermon on the Mount we encounter an identical sort of instruction, for there Jesus distinguishes between the psychology of the Ten Commandments and the attitude which must be adopted by one who is to follow the

Path he shows. This leads to recognition that refraining from overt deeds of evil is *not enough.* In chapter twenty, Buddha enunciates the same principle when he enjoins his pupils to "cut down the whole forest of desire, *not single trees;* danger lurks in that forest. Having cut down trees and uprooted the weeds of desire you are free, O Bhikkhus."

In chapter twenty, a collection of miscellaneous verses, one nevertheless encounters a sense of order in the sequence of cantos seven through twelve, and here we find Buddha providing a basis for essential fraternity among all those who strive to attain the higher life. Verse seven begins, as nearly all men begin on the journey, with a consideration of the inspiration to be derived from dwelling upon the nature of a great teacher, and the succeeding cantos develop the various evolutionary stages of philosophy and self-discipline which may follow:

> The disciples of Gotama who are truly awake always think, by day and by night, of the Buddha.
>
> The disciples of Gotama who are truly awake always think, by day and by night, of the Dhamma.
>
> The disciples of Gotama who are truly awake always think, by day and by night, of the Sangha.
>
> The disciples of Gotama who are truly awake always think, by day and by night, of the true nature of the body (*Kayagata sati*).
>
> The disciples of Gotama who are truly awake always think, by day and by night, of the delights of *Ahimsa*—Non-violence.
>
> The disciples of Gotama who are truly awake always think, by day and by night, of the delights of *Bhavana*—Creative Meditation.

Those who were disciples of Gotama, because *their* teacher had no desire to become an idol or an object of reverence, were directed to think about the *nature* of a Buddha rather than to worship one manifestation of wisdom and saintliness—in other words, to think of the Buddhas, as "the Buddha" potential in every striving soul. And here we come to a crucial distinction between Christian theological emphasis and the teachings of Gotama—there is no Buddhist parallel to the orthodox Christian insistence upon the uniqueness of Christ. In Buddhism the natural transition from meditation upon the nature of the "Buddha" is meditation on those laws of life which every Buddha must understand in order to attain his high state. The "Dhamma," or Path of the Law, is the same for every man, and a great teacher simply points out a way one may follow to discover that Path.

When the disciple has proceded thus far in his thinking, he is then able to recognize the presence of unknown and unnumbered companions, who are similarly attempting to realize something of "the Buddha within themselves," and who have achieved at least some measure of understanding concerning the basic laws of spiritual life. It is in this context that the concept of a Brotherhood of Adepts—of Great Teachers and a corresponding *natural* brotherhood for disciples—comes into focus; those disciples are fortunate who, able to live and study together, so provide mutual assistance in preserving the various necessary disciplines. The strength of all, banded together, is infused to some degree into the striving heart of each individual, and we might speculate that here is the pure concept of mutual aid and companionship which lies behind the distorted practices of monastic orders.

It is interesting to note by the sequence of verses seven through twelve that it is only after disciples have passed through *three* stages that they are naturally fitted to undertake specific disciplines of the body. As Buddha discovered in his own lonely wanderings, mechanical mortification of the flesh will not lead to enlightenment, but rather away from it. One can undertake various forms of physical yoga only when he has known something of the yoga of the Soul—and learned, in Patanjali's terms, "to hinder the [delusive] modifications of the thinking principle." Verse eleven again stresses both the necessity and the beauty of *ahimsa,* or non-violence, and it is easy to understand that one cannot practice *ahimsa* unless he has brought his body and physical passions under control.

The last stage, that of *dhyana,* or creative meditation, may only be undertaken when the disciple has progressively achieved the understanding and control provided by the preceding steps. Every man must and will "meditate" to some degree, but creative meditation should never be confused with wishful thinking, nor with the focalizing of any ideal concept he himself is not prepared to live in its completeness. Buddha's road to enlightenment, then, is never presented as an easy one. As he remarks in a later verse, "hard is the life of the recluse, harder to enjoy its discipline, painful also to be a solitary wanderer." However, if the Way is difficult, it is also, and especially in the context of Buddha's teaching, *understandable.* Again we see that all of the verses of the *Dhammapada* may less properly be regarded as "teachings" in the conventional sense than as aids to self-instruction.

# THE BUILDERS

The *Builders* were all men—of whatever forms and shapes—in other worlds and the preceding Manvantara.

DO the Occultists believe in "supernatural" beings? They say, no. Occultism has never believed in anything, whether animate or inanimate, *outside* nature. Do the Occultists believe in the "Builders," "Lipi-ka," and "Sons of Light" as *Entities?* Or are they merely imageries? To this the answer is given, after due allowance for the imagery of the personified Powers, we must admit the existence of these Entities, if we would not reject the existence of spiritual humanity within physical mankind. For the hosts of these Sons of Light and "Mind-born Sons" of the first manifested Ray of the UNKNOWN ALL, are the very root of spiritual man. They are the divine sons of God, of which, however, *some only* overshadow mortal men, but this the majority; some remain forever Planetary Spirits; and some—the smaller and race minority—unite themselves during life with *some men.*

Many are those among the spiritual entities, who have incarnated bodily in man since the beginning of his appearance; but who, for all that, still exist as independently as they did before, in the infinitudes of Space. It is taught that the invisible entity may be bodily present on earth without abandoning, however, its status and functions in the supersensuous regions. The "Watcher" and his shadows (man)—the latter numbering as many as there are re-incarnations for the monad—are one. The Watcher, or the divine prototype, is at the upper rung of the ladder of being; the shadow at the lower. Withal, the *Monad* of every living being, unless his moral turpitude breaks the connection and runs loose and "astray into the lunar path"—to use an Occult expression—*is an individual Dhyan Chohan, distinct from others, a kind of spiritual individuality of its own,* during one special Manvantara. Its *Primary,* the Spirit (Atman) is one, of course, with *Paramatma,* (the one Universal Spirit). But the vehicle it is enshrined in, the Buddhi, is part and parcel of that Dhyan-Chohanic essence.

*The Secret Doctrine* admits a LOGOS or a *collective* "Creator" of the Universe in the sense implied when one speaks of an architect as the creator of an edifice. That architect has never touched one stone of it

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NOTE.—Collated from standard Theosophical sources.

but while furnishing the plan, left all the manual labor to the masons —whereas in our case the plan was furnished by the *Ideation* of the Universe, and the constructive labor left to the hosts of intelligent Powers and Forces. The *Builders,* the "Sons of Manvantaric Dawn" are the real creators of the Universe. In this doctrine, which deals only with our Planetary system, they, as the architects of the latter, are also called the "Watchers" of the seven spheres, which exoterically are the seven planets and esoterically the seven earth spheres (planets) of our chain also. Fohat is called the "Builder of the Builders," the Force that he personifies having formed our septenary chain. He is the guiding Spirit of *intelligent* LAW and *sentient* LIFE. Fohat on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe. He is the emanation of those other *Powers* behind him.

There are Builders of Universes, and Builders of Systems—as there are Builders of our earth. There is a marked difference between the rulers of the *sacred* planets and the rulers of small chains of worlds like our own. The first "Primordial" are the highest Beings on the Scale of Existence. They are the Archangels of Christianity, those who refuse—as Michael did in the latter system, and as did the eldest "Mind-born Sons" of Brahma—to create or rather to multiply. The Primordial Seven use for their *Vahan* (vehicle, or the *manifested* subject which becomes the symbol of the Power directing it)—Fohat, called in consequence the "Messenger of their Will." Fohat is the aggregate of all the Dhyan Chohans (Builders) of sentient life. Thus the Dhyani-Buddhas, the primordial Seven Rays, the divine Intelligences charged with the supervision of Kosmos—are *entirely* divine. The "Builders" are *sidereal.* The former are called Anupadaka, parentless, because they radiated directly from the unmanifested LOGOS. The Builders are classes of the invisible but intelligent Masons, who fashion matter according to the ideal plan ready for them in that which is called Divine or Cosmic Ideation.

The prototypes or ideas of things exist first on the plane of Divine eternal Consciousness. The *Akasha* is the eternal divine Consciousness, which cannot differentiate, have qualities, or act. Thus it is taught that as soon as DARKNESS—or rather that which is darkness for ignorance—has disappeared in its own realm of eternal Light, leaving behind only its divine manifested Ideation, the creative Logoi or Builders have their

understanding opened, and they see in the ideal world (hitherto concealed in the Divine Thought) the *archetypal forms* of all, and proceed to copy and build, or fashion upon these models, forms *evanescent and transcendent.* In the cosmogonies of all nations it is the "Architects" synthesized by the "Creator" (Demi-urgos) who fashion Kosmos out of Chaos. It is the "Movers," the "Runners," who do the work of formation, the messengers of the Primordial Seven. For in esoteric philosophy the Demiurgos or Logos, regarded as the Creator, is simply an abstract term, an idea, like "army." As the latter is the all-embracing term for a body of active forces or working units—soldiers—so is the Demiurgos the qualitative compound of a multitude of Creators or Builders.

The creative Force is eternal as Noumenon. As a phenomenal manifestation in its aspects, it has a beginning and must have, therefore, an end. During that interval it has its periods of activity and its periods of rest. And these are the "Days" and the "Nights of Brahma." The one prevailing, most distinct idea—found in all ancient teachings with reference to cosmic evolution—is that the whole Kosmos has sprung from Divine Thought. This thought impregnates matter, which is co-eternal with the ONE REALITY; and all that lives and breathes evolves from the emanations of the eternal One Root. It was the highest Deity itself which, according to Plato, built the Universe in the geometrical form of the Dodecahedron; and its "first begotten" was born of Chaos and Primordial Light (the Central Sun). This "First-Born" was the aggregate of the Hosts of the Builders, the first constructive Forces. *Fiat Lux* when esoterically rendered means "Let there be the 'Sons of Light'," or the noumena of all phenomena. These beings are the "Sons of Light" because they emanate from and are self-generated in, the infinite Ocean of Light, whose one pole is pure *Spirit* lost in the absoluteness of Non-Being, and the other, the *Matter* in which it condenses, crystallizing into more and more gross types as it descends into manifestation. Matter, though it is in one sense but the illusive *dregs of the Light* whose limbs are the Creative Forces (Builders), yet has in it the full presence of the Soul thereof. Matter contains within it the Soul of that PRINCIPLE which none, not even the "Sons of Light," evolved from its ABSOLUTE DARKNESS, will ever know.

There are three chief groups of Builders, three groups of the Planetary Spirits, and as many of the Lipi-ka. Each of these groups is again

divided into seven sub-groups. Among the groups of the Builders, the first *rebuild* every "System" after the "Night"; the second group is the Architect of our planetary chain exclusively; the third is the progenitor of our humanity—the Macrocosmic prototype of the microcosm. The Planetary Spirits are the informing spirits of the Stars in general, and of the planets especially. The Lipi-ka are "the Spirits of the Universe." The Lipi-ka, from *lipi,* "writing," literally the "Scribes," are, mystically, the Divine Beings connected with Karma, the law of Retribution. It is they who project into objectivity from the passive Universal Mind (Divine Thought) the ideal Plan of the Universe, upon which the Builders reconstruct the Kosmos after every Pralaya. The Lipi-ka are thus the direct amanuenses of the Eternal Ideation. They are the Recorders or Annalists who impress on the (to us) invisible tablets of the Astral Light, "the great picture-gallery of eternity," a faithful record of every act, and even thought of man—and of all that was, is, or ever will be in the *phenomenal* Universe. Thus the difference between the Builders, the Planetary Spirits, and the Lipi-ka must not be lost sight of, in philosophy and esotericism.

One thing is undeniably proven. The more one studies the Hierarchies of ancient cosmogonies and finds out their identity, the more proofs one acquires that there is not one of the past and present *personal* gods, known to us from the earliest days of History, that does not belong to the *third* stage of Cosmic manifestations. In every religion we find the concealed Deity forming the groundwork; then the Ray therefrom, that falls into primordial Cosmic matter (first manifestation); then the androgyne result, the dual Male and Female abstract Force, personified (second stage). This separates itself finally, in the *third,* into seven Forces (Builders), called the creative Powers by all the ancient religions, and the "Virtues of God" by the Christians. The later explanation and metaphysical abstract qualifications have never prevented the Roman and Greek Churches from worshipping these "Virtues" under the personifications and distinct names of the seven Archangels. The seven primeval gods had all a dual state, one essential, the other accidental. In their essential state they were all the "Builders" or *Fashioners,* the Preservers and the rulers of this world, and in the accidental state, clothing themselves in visible corporeality, they descended on the earth and reigned on it as Kings and Instructors of the lower Hosts, who had incarnated once more upon it as men. The higher Dhyanis evolve lower and lower hierarchies of Dhyanis more

and more consolidated and material, until we arrive at this chain of planets—some of the latter being the Manus, Pitris and Lunar Ancestors. The Manus and Rishis are also planetary gods, for they are said to have appeared at the beginning of the human races and watched over their evolution, and to have incarnated and descended on earth subsequently in order to teach mankind. "The 'Ah-hi' (formless Intelligences) pass through all the planes, beginning to manifest on the *third*. Like all other hierarchies, on the highest plane they are *arupa,* bodiless, without any substance, mere breaths. On the second plane, the first approach to *rupa,* or form. On the third, they become Manasaputras, those who become incarnated in man. With every plane they reach they are called by different names—there is a continual differentiation of their original homogeneous substance. Later they become rupa, ethereal forms. The Ah-hi (by their own transformation) have long ago become Planetary, Solar, Lunar, and lastly incarnating Egos. They are the 'collective hosts of spiritual Beings'."

It must be explained and remembered that, as the work of each Round is said to be apportioned to a different group of so-called "Creators" or "Architects," so is that of every globe. That is, it is under the supervision and guidance of special Builders and Watchers—the various Dhyan Chohans. The group of the hierarchy which is commissioned by Karmic Law to "create" men, is a special group . . . the Sixth—on the downward scale of Spirituality—which evolves no more than the future man's shadowy form, a filmy, hardly visible transparent copy of themselves. The last and *seventh* group being the terrestrial spirits (elementals) which gradually form, build, and condense his physical body. It becomes the task of the fifth Hierarchy—the mysterious beings that preside over the constellation of Capricornus—to inform the empty and ethereal animal form and make of it the Rational Man. This is one of those subjects on which very little may be said to the general public.

This Round, then, began with astral man, the reflection of the Dhyan Chohans, called the "Builders." Our races have sprung from divine races, by whatever name they are called. Whether we deal with the Indian Rishis or Pitris; with the Chinese *Chim-mang* and *Tchan-gy*—their "divine man" and demi-gods; with the Akkadian *Dingir* and *Mul-lil*—the creative god and the "Gods of the ghost-world"; with the Egyptian Isis-Osiris and Thot; with the Hebrew Elohim, or again with

Manco Capac and his Peruvian progeny—the story varies nowhere. Every nation has either the seven and ten Rishi-Manus and Prajapatis (Fathers); the seven and ten Ki-y; or ten and seven Amshaspends; ten and seven Chaldean Anedots; ten and seven Sephiroth, etc., etc. *One and all have been derived from the primitive Dhyan Chohans* of the Esoteric Doctrine, or the "Builders" of the *Stanzas of Dzyan.* These Beings, under the names of Manu, Thot-Hermes, etc., all tell us of seven . . . primitive and dual gods who descend from their celestial abode and reign on earth, teaching mankind Astronomy, Architecture, and all the other sciences that have come down to us. They appear first as "gods" and creators; then they merge in nascent man, to finally emerge as "divine-Kings and Rulers." But this fact has been entirely forgotten.

"The Watchers reign over man during the whole period of Satya Yuga and the smaller subsequent yugas, down to the beginning of the Third Root-race. *After which* it is the Patriarchs, Heroes, and the 'Manes,' the incarnated Dhyanis of a lower order, up to King Menes and the human kings of other nations." The doctrine says that the Dhyani-Buddhas of the two higher groups, namely, the "Watchers" or the "Architects," furnished the many and various races with divine kings and leaders. Every "Power" among the SEVEN has (once individualized) in his charge one of the elements of creation, and rules over it. These elements are the cosmic, the terrene, the mineral, the vegetable, the animal, the aqueous, and finally the human—in their physical, spiritual, and psychic aspects. It is the two higher among the Seven who taught humanity, that *had just shaken off* their vehicles of the lower Kingdoms—and who had, therefore, lost every recollection of their divine origin—the great spiritual truths of the transcendental worlds. Thus, as expressed in the *Stanzas,* the Watchers descended on earth and reigned over men—*"who are themselves."* The reigning kings had finished their cycle on earth and other worlds, in the preceding Rounds. In the future manvantaras, they will have risen to higher systems than our planetary world; and it is the Elect of our Humanity, the Pioneers on the hard and difficult path of progress, who will take the places of their predecessors.

It is with the advent of the divine Dynasties of the Third Root-race that the first civilizations were started. And while, in some regions of the earth, a portion of mankind preferred leading a nomadic and patri-

archal life, and in others savage men were hardly learning to build a fire and to protect themselves against the Elements, their brothers—more favoured than they by their *Karma,* and helped by the divine Intelligences which informed them—built cities, and cultivated arts and sciences. It is through these "Sons of God" that infant humanity got its first notions thereof, as well as of spiritual knowledge. It is they who laid the first foundation-stones of those ancient civilizations that puzzle so sorely our modern generation of students and scholars. No man descended from a Palaeolithic cave-dweller could evolve such a science unaided, even in millenniums of thought and intellectual evolution. It is the pupils of these incarnated Rishis and Devas of the Third Root-race, who handed their knowledge from one generation to another, to Egypt and Greece with its now lost *canon of proportions. . . .* "It is owing to the divine perfection of those architectural proportions that the ancients could build Cromlechs, Cairns, Altars, proving they had the powers of machinery and a knowledge of mechanics to which modern skill is like a child's play, and which that skill refers to itself as the 'works of hundred-handed giants'." Modern architects may not altogether have neglected the rules, but they have *superadded enough empirical innovations* to destroy those just proportions.

Hence the Occultists "believe" not only that "there is not one finger's-breadth of void space in the whole Boundless," and that "the whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings." They further assert that every "Spirit" so-called is either a disembodied or a future *man.* From the highest Archangel (Dhyan Chohan) down to the last conscious Builder (the inferior class of Spiritual Entities), all such are *men;* having lived æons ago, in other manvantaras, on this or other Spheres; so are the inferior, semi-intelligent and non-intelligent Elementals all future men. The *Dhyan Chohan* is an Entity "just as every man *would now know* he could become, if it were not that religion on one hand and science on the other have painted such a picture of our weakness, inherent evil and purely material origin, that nearly all men think they are puppets of God or cruel fate without hope, or remain with a degrading and selfish aim in view both here and hereafter."

# THE RULES OF HEALTH

IT is obvious that, as no one would wish ill-health, many of the laws of health are violated in ignorance. Too, it may be that many such laws operate unknown to us, even unsuspected. Today it is well known that "mind" is the repository of seeds which show themselves in the organism as disease. To those schools devoted respectively to body curing and to mind curing has been added a new school, with a purpose rapidly becoming that of prosecutor and judge in the sphere of causes, rather than of effects. The newer school suspects the activity of more recondite laws of health, reaching inward they know not how far. And the voice of this school, comprised of many branch units, is making itself heard. Today is the age of questioning, of eager receptivity of ideas in an erstwhile forlorn field of human gullibility and senseless acceptances. Which one of the "nine waves of common sense" may now be washing at the feet of skeptical investigation is conjectural; but it is certain that a time is approaching when that "ninth wave" will strike, and many a fanciful credo, now respectable and conclusive, will disappear in the undertow.

So "mind" may occupy a more extensive field of human activity than students now accredit it. In Theosophy we learn that mind is a term signifying a wide range of many departments, that it is a most complex subject of research, and that, in fact, the entire universe as presented by sense perception may be called its product. Thus the mental sciences, however designated, will quite likely find themselves in time in a country whose horizons are beyond the reach of ordinary human perspectives. It would seem probable, also, that the word "mind" is in itself no longer capable of involving everything implied in definitions that annually extend themselves.

Our human illnesses, we are taught, antedate our purview. They have had origin almost since man has been man, during the periods Theosophy dates as "Atlantean" times. Nor are the full effects of those anciently concealed causes to be felt in our times. These are reserved for cycles of the future when, perhaps, the needed strength to face and overcome has been acquired. But are there, one must wonder, members of the human family to be found today without hereditary disease? If we judge by current statistics of health as gathered in various parts

of the globe, it would hardly seem probable. The happy Eskimo is an example of primitive closeness to Nature. The Eskimo is relatively untouched by sickness native to his race, and he is able to endure all the hardships incident to such existence as found at the end of the earth. Yet, taken from his habitat and exposed to civilization, he may in short weeks contract the "white man's plague," though no plague is raging. It may thus be said that the constitution which is free of disease, is not necessarily proof against it; and that the presence of parallel skandhas in the aborigine with those of the white man is demonstrated.

How is an individual to free himself of the haunting lemur called disease? How by his own power become strong enough to "cast out devils"? This is indeed a question, if one is to take seriously the injunction "heal thyself." The answer is no doubt far from us today, yet theosophical students generally understand that such search is legitimate, to be carried out upon both physical and metaphysical planes. Of these, the first is not alone "physical," but rather vital and astral; the second, the metaphysical, can best shape itself in our thoughts as the realm of proper causation. Long, then, must be its unfoldment; which finally must appear in its true form of self-knowledge.

For more than a generation organized medical research has striven to find safeguards against the onslaught of disease. The question may be asked, can that which expands from its *own center,* outwardly, be directly attacked and influenced by even those tested immunizing substances injected from without? On this point there is no equivocation in the literature of Theosophy. The germs or seeds of disease, whatever their degree of latency or activity, are stored in the lower sheaths of mind as *cause.* And the productions of this cause into external manifestation is cyclical, as can be observed in the duration of diseases, in the waxing and waning of epidemics, following aspects of periodicity. Thus it is seen that one of the first keys to the rules and laws of health, is that of *cyclic law.*

According to the writings of the greatest Theosophist-physician of the Middle Ages, Paracelsus, we are told that but a scant few illnesses of the human body are due to external causes, and that these alone can be treated properly through external means. Our real diseases arise from within. Some of these require a positive mode of treatment, others a reverse mode. There are those ailments which are to be expedited on their way "out" from their centers, so that "we need not wait idly to

see what Nature will do." Others are to be caused to retreat, to be reabsorbed back into their centers. Under the hand of one initiated into the mysteries of healing, either of these practices could terminate the disease. Where is such an one to be found? Does not H. P. Blavatsky assert that, had not a criminal hand put an end to the "life" of Paracelsus many years before his allotted time in that body, the West would have had far fewer secrets to contend with in medicine today?

But with the coming of better methods, there is hope that better medicines will also be evolved. Crude therapies of the past have given way while each decade witnessed new forms of progress. Individualization, too, has become the keynote, along with other refinements in the medical field of this century. Respect is now paid the axiom that no two patients may with propriety be accorded exactly the same treatment. At the same time, vital and essential medicinal elements, found in Nature, still elude the techniques of the laboratory; elements which constitute the forgotten soul and spirit of the world whence drugs are fashioned. By right procedure, with right intent, these may be recovered in all their power and purity, but first must come the necessary humility some medical men are finding.

There is a strange statement made in *Isis Unveiled* which runs: "With expectancy, supplemented by faith, one can cure himself of almost any morbific condition." The whole is therein written in italics. Therefore it will likely bear all the cogitation that may be brought upon it. William Q. Judge, too, has left a rule, self-evidently the best, for us to follow. It is to the effect that we can get along with what diseases we have, and in time rid the race of them—the human race—if we are willing to think and act along the lines of practical Brotherhood. To understand this rule, which is also law, is not beyond the power of any sane person.

# YOUTH-COMPANIONS ASK—AND ANSWER

*SINCE most of the contributors to YCA have "grown up in," or at least spent time with, the classes of ULT's Theosophy School, might it not be interesting to invite individual comment on just what one considers the basic objectives and contributions of Theosophy School?*

*While one can read a clear account of the School's origin and declared purpose in the* Eternal Verities *and* Teacher's Manual, *perhaps each person has his own distinctive way of expressing the crux of the enterprise—and perhaps a sharing of various points of view would be both stimulating and instructive. On the basis of such discussion, moreover, one might find new ideas for that constant improvement in educational achievement which should be possible.*

A fundamental axiom of theosophical philosophy is that any method used in obtaining a desired result must be consistent with the quality of the objective. Hence, in an evaluation of the success obtained from any endeavor, one must consider its everyday dynamics as well as its professed ideals.

No one will deny that education is one of the fundamental processes in the evolution of life. To the ULT member, education takes on an even greater significance. The student considers himself to have found, if not absolute truth, at least an approximation of the laws of life and of the universe—those ideas which might, if common to all men, lead to both individual and communal fulfillment. One might try to categorize the responsibilities of such a convinced individual:

(*a*) The maintenance of an educative program for the world around him, as well as for those coming into contact with such ideas through familial sympathy.

(*b*) The attempt to discover new applications and facts of the same character as those already found to be valid.

(*c*) Continued search and questioning of the philosophy and doctrine already available.

That the ideas of Theosophy School are worthy, there can be little disagreement. The development of a philosophical outlook, together with a firm grasp of basic theosophical doctrine, gives (we believe)

each boy and girl the ability to evaluate ideas on their own merits; the capacity to think, question, and learn from the ideas and the people forming each new experience.

However, translating ideals into practical operations is a far harder task, and is open to discussion.

First, let us question the results. Have the children who have grown up in the Lodge taken as active and liberal an interest in the teachings as some of their elders? Has the interest of the young remained with the philosophy, or has it drifted to other things? Did they ever have this grasp of the philosophy in the first place? Finally, has the movement received added impetus from new blood and ideas, and at the same time does its manifest effect on people's lives give evidence of the validity of theosophical teachings?

For each one of us, the answer to these questions will vary, depending on our state of objectivity or rationalization. Since no movement of ordinary beings is infallible, there will undoubtedly be areas of weakness. The question then to be asked is, "Are the weaknesses inherent in the structure of the association, or can they be eliminated through continual study and personal modification?"

Next let us question the methods. Can philosophy be taught to youngsters from a textbook? Doctrine certainly can. Do the younger levels of Theosophy School prepare the child with an open mind, or do they set him up for an acceptance with no defense of the ideas to follow? Theosophy School is set up as nearly as possible to enable the teacher to deal with each child on an individual level. At the same time, the *Teacher's Manual* points out that one reason for the new edition of the *Eternal Verities* was the realization of the danger that "parroting of ready made answers to questions" might take place. Apparently, then, there is a reason to doubt the present catholicity of teaching of the "average teacher."

While the recommendations of the teachers stress the need for investigation of the ideas presented, together with the testing and proof by each one for himself, in the most part the language presented to the theosophical child in the early years is one of revelation. It may very well continue so through the later years—in fact the child may never grow out of its usage. If he does, the shock of applying the analytical methods of questioning he learns in his weekday schooling may very well overwhelm him with the inadequacy of his conceptions concerning what he has previously been taught. And some questions

he may later come to ask cannot, perhaps, be answered by those in the Lodge who speak a special "language of revelation." This private language is filled with such words as the Self, the Soul, the One, the Absolute—with no attempt at definition—ideas being communicated from one to another by the use of such magical words. But is this actually communication? Each one speaking may have a completely different conception of the abstractions, or even very little conception at all. When no attempt is made to manifest these conceptions, provided they fit neatly into the surrounding phrases, some nod heads in agreement, thinking sage advice has been once again given.

It is no wonder, then, that the awakening mind is sometimes disturbed. In a child's earlier training he should have been made aware of the *two* languages which Theosophical teaching presents—one subjective, the other objective; one mystical, the other empirical—each in its own way analytical. The mistake may very well be in the early emphasis on the subjective approach. The child is still in the process of forming his conception of himself, the world around him, and his relationships with it. He has neither the background of experience nor the tools of mind to consciously place himself in relation to the rest of life. At this time the language of revelation enters and makes its impression, perhaps never to be thrown off, or thrown off with such a violent reaction that all valid teaching which may have been absorbed at the same time goes out with it.

With more concentration on the objective world around him, the development of the ability to think in relative terms and not in absolutes, the stress on cycles and law with correlation in the child's own experience—all these may give him tools enough to think independently and well. Sad to say, such methodology does not lend itself to text-book presentation; only through the richness of the teacher's experience and thought can the ideas be made real.

With this comes the necessity for the teacher to attempt to know himself, his own quirks and "rationalized thought processes." Perhaps it is natural, then, that an analysis of Theosophy School led so easily to a commentary on the Lodge itself. The two are linked together, and the students' attitudes are bound to carry over into the School's work. The question still to be answered is whether enough of the original impetus of H.P.B.'s ideas has carried forward and remained in ULT. Each person must answer this for himself, care being taken that he doesn't answer it in the language of revelation.

# THEOSOPHICAL PSYCHOLOGY

IF we begin with the working assumption that there is truly a soul-existence beyond the body and personality, we may then think of ourselves as viewing all of life's experiences through bifocal lenses. Certainly this particular type of eyeglass excellently illustrates the theosophical conception of the dual nature of man. We have, of course, had many religious conceptions of the duality of man. Usually this duality supposes a complete separation of body and mind, or of body and soul. The body, it is proposed, belongs to *us,* but the soul belongs to God. But in theosophical terms, *we* simply look *through* bifocal lenses.

There are "two selves" in man, and yet not two selves; there is, more truly, *one* self looking at two panoramas. In one focus we are able to see only those values which pertain to immediate desires, which are entirely personal; these desires refer to the things which bring reputation and esteem. But then we also have moments of vision during which we wish to get beyond the involvements, the petty ambitions and disappointments, which play so large a part in our common psychological life. And if we consider the soul in relation to "bifocal vision," we will understand a good deal about the theosophical perspective on psychology.

The "lower" part of the lens of the mind, we may say, is for short-term vision—vision which is true enough in its own context or frame of reference, but is unfortunately able to suggest only the sort of values which are subject to frustration. For instance, we cannot always be healthy or wealthy; we cannot always have every desire fulfilled; human impatience, so universally manifest, is an indication that our vision, most of the time, is woefully short-sighted. We can focus *clearly* through the lower lens, but we can focus only upon those things which require immediate personal fulfilment. The same ego, looking upward, sees in a different perspective.

The *theosophical attitude* is assumed when we look beyond the immediate emotional impact of experience to what may be *learned* from distressing experience. When we first look clearly through the "upper lens," we immediately grasp something of the sublime vision of a noble poet, sense the towering inspiration of a saint or sage—for a moment feel universal compassion. But, to complicate the matter, most of us do something even more confusing than look first downward and then upward—we also spend a great deal of our time looking at that infini-

tesimal dividing line which is neither lower nor higher. We see a confused blending of the workings of the lower self and of those values which are gleaned by those who live a higher than personal life.

When we do this, a number of things happen. A conception of "righteousness," in the highest sense, belongs to the vision of the liberated soul; the soul who is no longer simply scheming for personal fulfilment. But a conception of righteousness which is confused, or out of focus, leads to *self*-righteousness. It leads also to all of those tendencies which spur institutional religions to catalogue "good" and "evil" actions, and to make judgments of other human beings. All morality is threatened by this propensity. Conceptions of rightness or righteousness, blended with personal esteem, support an unconscious determination to prove that others are worse than we are—that somehow or other we are justified in judging the ultimate motives and character of our fellows. So those of orthodox bent have banded together in terms of their own insecurity.

We should add, of course, that religions *do* symbolize ethical ideas. Religious symbolism has a great deal to do with indirect suggestion of the higher life; but, blended with the "personal" elements referred to, it becomes a hidden enemy of mankind—leads not only to a clouding of vision but to a stoppage of search, a stoppage of inquiry. And then the conventionally religious man becomes no longer entirely a man, for he cannot see clearly *either* above or below. What then is one to expect save the continuance of some sort of bifocal vision?

Here Theosophical writings suggest that we have first of all to realize that there has always been a deep sort of wisdom available—not easily come by, but available—which suggests the proper relationship between the higher and lower self, and enables us to see that these "two" are *not* really two selves at all, but only two aspects of one self. Theosophical teachings, in other words, hold forth the promise that the two may be brought into harmony. We find, for example, in the *Bhagavad-Gita* a discourse which revolves around the aspiration of the disciple—and the knowledge of the sage that the disciple *can* pass beyond confusion. This, however, may only be accomplished through the waging of the battle—or, we may say, an entire war. Arjuna first determines to break through the confines of purely personal living, and though he evidences his confusion in chapter after chapter, he is at least not confused about this desire. At the beginning he *wants* to wage the fight. He *desires* to win his way to the higher life. And so he

prepares himself for the struggle. But, as with all of us, the inspiration —first encouraging and enthusing—shortly leads to despondency when we begin to see how hard is self-domination. So when Arjuna gets to the battlefield he is of two minds *again;* Krishna then tells him: You have no choice, now; your only choice concerns *when* you will fight the battle. For once a man sees beyond the old level of existence, he cannot go back. The vision of the Higher Self will forever interfere with continuing the habits of past living. Therefore, until the battle is joined, Arjuna, you will be miserable anyway. The only thing to do is to recognize that there *is* a kingdom to be won, and to relinquish your past.

Now this is an enormous task. It cannot be accomplished by religious conversion. It is a matter of transformation and re-evaluation—transformation of the view of the soul. The great traditions of all the religions tell us that this must be done. Jesus was but one who pulled away from the confines of psychologically immature living, finally entering a realm of eternal values. This was an adventure, a different kind of adventure from that of Arjuna, but an adventure nonetheless. This is the story of the soul, in theosophical terms, and therefore, also, a contribution to psychology.

Specific teaching is also expounded by Krishna in the *Bhagavad-Gita,* for he says that so long as we view things from the perspective of this plane, we shall remain involved in the influence of three psychological qualities: *Tamas, Rajas, and Sattva.* The man whose inclinations are *tamasic* is the man who is not awake even to personal ambition; he is indifferent, without active desire, either good or bad. We know that all of us have something to do with the quality described by Krishna as "tamas," because there are times when it is impossible for us to galvanize ourselves even into personally motivated action. The tendency is to drift, to avoid—not only strife, but also striving. The second quality, *rajas,* has to do with active desire and the wish for an immediate return from effort expended—that is, for personal fulfilment, untempered with a vision of what may be true or good or right or just. The third quality, *sattva,* is "goodness." The good man, while able to temper his active ambitions with some realization of his obligation to his fellows, nevertheless easily becomes enamored of his own goodness, impressed by his own righteousness. And being so impressed, he once again falls into indifference, even though he had once worked his way *through* indifference and naked desire. It is for this reason that Krishna says

that man does not really fulfill himself until he transcends the influence of all three qualities; they all have to do with the personal view, "the bifocal vision" slanting downward.

We have indication also in Buddha's scripture, *The Dhammapada,* that it is necessary to pass beyond all the states that we are presently able to describe to ourselves. We must live mentally unaffected by the things we *have* been affected by, and by which most people are affected. We have to live alone for a while, in other words, to fully know ourselves. And until we fully know ourselves as souls, apart from feelings and sensations and ambitions and relationships, we don't know how to channel our ambitions, or how to regard the various desires which throng our being. Buddha doesn't council a leaving of the world, though it has often been thought that he does. We can find in the *Dhammapada* the suggestion that *when* a man has passed through the states of half-truths, and become a man of meditation, he can live harmoniously in the world.

Patanjali, one of the great psychological teachers of the Eastern world, affirms in his aphorisms that the first step toward the attainment of a balanced vision—or what we would today call maturity—has to be sought through what he terms "hindering the modifications of the thinking principle." For the mind of man, looking upward and downward, is modified by our desires and opinions. Our opinions are usually those of righteousness, and our desires are usually selfish, so the two are close kin. To hinder the modification of the thinking principle, Patanjali said, one must undertake the discipline of meditation. But this is not a course that can be had by acquiring a teacher and doing what he says. This is a matter of a man learning to be "alone with the alone," of searching very deeply to know himself; meditation and contemplation require discipline. Without a well-disciplined intelligence, there is little hope of overcoming the tendency of the mind to tilt upward and downward—and then to hang somewhere in confusion in the middle.

How is discipline of the mind to be attained? It is to be attained by a fulfilment of our natural capacities for theosophical thought. When one reads the works of philosophy which are written from the perspective of the human soul, he sees himself a real being *within* the personal confines of his idiosyncracies—a being of such power and promise that all the personal peculiarities can be seen to be susceptible to change.

The devotee then acquires a perspective which enables him to correct for distorted focus.

So a study of philosophy is integral to the study of psychology, and yet, the one who approaches psychological study from a theosophical point of view does not do so simply as a theoretician; he is trying to be empirical, trying to test and verify within himself, trying to see if those things which great sages have said about men and the nature of things are really true. He is doing this *as* he disciplines his mind, as he automatically practices a kind of meditation or contemplation.

The distinction between the psychology of Theosophy and the psychology of religion or academic psychology is this: in religious terms, psychology is not to be *studied;* it is a *system* to be *accepted*—and not a very profound one, for self-investigation and empirical examination have nothing to do with it. The academicians say that we cannot bother ourselves with all this thought about how a soul *may* exist, because we should deal only with that which can be catalogued and measured and weighed. But theosophical psychologists would say: "True enough. Science must be built upon what is actually *known,* what is demonstrable. This is so. But is it not an empirical fact that men are discontented with a life that is purely personal? Is it not a fact that they revere that impartial quality of mind which enables them to see beyond their own immediate interests in the direction of some larger realization?" The great sages, the great in all walks of life, have been known to have attained something of this quality. And so the theosophical psychologist would say that *this, too,* is an empirical fact. *This* is the nature of man. We must begin by a realization that not only do we have to study the complicated personal self, but we have to be willing to recognize the meaning of that "divine discontent" within us, which promises an eventual transformation of the personality.

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"USEFUL" ART

At best, we are sometimes prepared to pardon certain follies because they are committed by great artists. But even the poor Negritos in the jungle of Bataan are far ahead of us in this respect, for they have realized that one means of remedying a mental disorder, harmful both to the individual suffering from it and to the community which needs the healthy co-operation of all, is to transform it into a work of art. We have much to learn, therefore, from primitive psychiatry.

—CLAUDE LEVI-STRAUSS

# ON THE LOOKOUT

## Gravitation "Then"—and Now

An article by INTEL (Central Intelligence Agency, U.S.A.), printed in *Interavia* (published in Geneva), shows the great advance of scientific thinking in regard to gravitation since H. P. Blavatsky discussed that subject in *The Secret Doctrine.* After reviewing the various theories of gravitation in the section "Is Gravitation a Law?," H.P.B. concludes by asking:

> How can Science presume to know anything certain of it? How can it maintain its position and its hypotheses against those of the Occultists, who see in gravity only sympathy and antipathy, or attraction and repulsion, caused by physical polarity on our terrestrial plane, and by spiritual causes outside of its influence? (*S.D.* I, 513.)
>
> They call gravity a law, a *cause* in itself. We call the forces acting under that name *effects,* and very secondary effects, too. One day it will be found that the scientific hypothesis does not answer after all. (*S.D.* I, 490.)

That scientists do not now "presume to know anything *certain*" of gravity is shown by a statement made by Prof. Bryce S. DeWitt (University of California), in 1953:

> Before anyone can have the audacity to formulate even the most rudimentary plan of attack on the problem of harnessing the force of gravitation, he must understand the nature of his adversary. I take it as almost axiomatic that the phenomenon of gravitation is poorly understood even by the best of minds, and that the last word on it is very far indeed from having been spoken.

## Electro-Gravitic Research

The article by INTEL seems to indicate that contemporary physicists are pretty much in agreement with the *Isis* statement: "There is no *gravitation* in the Newtonian sense, but only magnetic attraction and repulsion. . . ." According to the INTEL writer:

> Electro-gravitics research, seeking the source of gravity and its control, has reached a stage where profound implications for the entire human race begin to emerge. Perhaps the most startling and immediate implications of all involve aircraft, guided missiles—atmospheric and free space flight of all kinds. . . .
>
> There are gravity research projects in every major country of the world. . . . Some are purely theoretical and seek the answer in Quan-

tum, Relativity and Unified Field Theory mathematics. . . . Some projects are mostly empirical, studying gravitic isotopes, electrical phenomena, and the statistics of mass. Others combine approaches in the study of matter in its super-cooled, super-conductive state, of jet electron streams, peculiar magnetic effects or the electrical mechanics of the atoms shell. . . .

### Towards Flight without Weight

The concept of weightlessness in conventional materials which are normally heavy, like steel, aluminum, barium, etc., is difficult enough, but some theories, so far borne out empirically in the laboratory, postulate that not only can they be made weightless, but they can in fact be given a negative weight. That is: the force of gravity will be repulsive to them and they will—new sciences breed new words and new meanings for old ones—loft away contra-gravitationally. In this particular line of research, the weights of some materials have already been cut as much as 30% by "energizing" them.

While INTEL, for security reasons, refrains from disclosing "precisely what is meant by 'energizing'," *Science Dictionary* defines it as "supplying with power in order to permit normal operation under existing conditions"—certainly not a "precise" definition, but serving to convey a vague idea of what the process is for.

### Magnetism, not Gravitation, a Reality

One searches the INTEL article in vain for the "Law of Gravitation." This would delight H.P.B., who derided the scientists of her day for stating that "gravitation is a law which *nothing can overcome,* but which [she continues], nevertheless is overcome in and out of season by the most ordinary celestial or terrestrial bodies—the tails of impudent comets, for instance." She says, further:

That magnetism exists in nature, is as certain as that gravitation does not; at any rate, in the way in which it is taught by Science, which never took into consideration the different modes in which the dual Force—that Occultism calls attraction and repulsion—may act within our solar system, the earth's atmosphere, and *beyond* in the Kosmos. (*S.D.* I, p. 497.)

Current research, according to INTEL, substantiates this statement, yet shows that physicists now recognize many variations of electrical force. For example:

There are apparently in the ether an entirely new unsuspected family of electro waves similar to electro-magnetic radio waves in basic con-

cept. Electro gravitic waves have been created and transmitted through concentric layers of the most efficient kinds of electro-magnetic and electro-static shielding without apparent loss of power in any way.

## Towards a Brighter Morrow?

In the Preface to *Isis,* H.P.B. said: "We look to the future. . . . We are labouring for a brighter morrow." There is hope that a brighter morrow is dawning, and that the sharp cleavage between Occult teachings and scientific thought, at least on the subject of gravitation, may be narrowed by the results of modern research. INTEL goes on to say:

> The most successful line of the electro-gravitics research so far reported is that carried on by Townsend T. Brown, an American who has been researching gravity for over thirty years. He postulates that there is between electricity and gravity a relationship parallel and/or similar to that which exists between electricity and magnetism. And as the coil is the usable link in the case of electro-gravitics, so is the condenser that link in the case of electro-gravitics. Years of successful empirical work have lent a great deal of credence to this hypothesis.

The link may lie in polarity within matter itself, gravitation being connected with the nature of the atomic nucleus. It is commonly known that matter is built up of enormous quantities of negative electricity (electrons) and positive electricity (protons). The attractive force which normally exists between two masses is small compared to that which would develop if the same masses could be stripped of their electrons!

## The Sun—a Huge Magnet

In 1888, H.P.B. asked (*S.D.* I, 497): "Supposing attraction or gravitation should be given up in favour of the Sun being a *huge magnet*—which is a theory already accepted by some physicists—a magnet that acts on the planets as attraction is now supposed to do, whereto, or how much farther would it lead the astronomers from where they are now?" At that time, doubtless, it would have led astronomers no farther forward, but in the intervening years, thought and research along that line have led scientists to see the amazing implications of the theory. For example, L.A.A. Gerardin in *Interavia* (December, 1956) says:

> It has in fact been verified during eclipses of the moon, that solar attraction on our satellite is in no way modified by the interposition of the earth. If this field is electro-magnetic, the phenomenon must

> have a very much higher frequency than anything that has been observed so far. This confirms the hypothesis that the attraction is due to intronuclear movements which could take place at these frequencies.

## Expansion of Knowledge Exposes Areas of Ignorance

Such intronuclear movements are called "multi-polar" movements in the nuclei of the atom. Mr. Gerardin says:

> There is evidence, but not yet proof, that these waves are not limited by the speed of light. Thus the new science seems to strike at the very foundations of Einsteinian Relativity Theory. But rather than invalidating current basic concepts such as Relativity, the new knowledge of gravity will probably expand their scope, ramifications and general usefulness. It is this expansion of knowledge into the unknown that more and more emphasizes how little we do know, how vast is the area still awaiting research and discovery.

## Gravitation, but Half a Law

> To speak of electro-magnetic or gravitational phenomena is to speak of fields of energy. Einstein attempted to describe the physical world in a single geometric form, in the unified field theory where the basic laws of geometric space are such that the electro-magnetic field and the gravitational phenomena are always attractive, and though numerous purely electro-magnetic or purely gravitational phenomena are known, there are practically no examples where the two fields are closely mingled except Blackett's effect, namely the magnetic field engendered by the masses in rotation (earth, sun, other stars, and probably the galaxy).

That "the gravitational phenomena are always attractive," brings to mind Mr. Judge's statement in the *Ocean,* page 136:

> Gravitation is only half of a law. The Oriental sage admits gravity, if one wishes to adopt that term; but the real term it attraction, the other half of the law being expressed by the word repulsion, and both being governed by the great laws of electrical force.

## A Long Way to Go

What scientists in general have seemed to miss is the possibility, taught as certainty in Theosophy, that there are many gradations of matter, or rather, the phenomena of matter. The phenomena of electromagnetism and of gravity are perhaps merely gradations of radiant energy, gravity being the subtler of the two. Radiation has been described as having no mass (in atomic terms) as it has the velocity of

light, but it is said to have momentum, thereby producing its effects. While atomically this appears to be deriving something from nothing, there are no inconsistencies from the Occult point of view—radiation is a *substance.* Further—

> With the Esotericists, from the remotest times the Universal Soul or *anima mundi,* the material reflection of the Immaterial Ideal, was the Source of Life of all beings and of the life principle of the three kingdoms; and it was *Septenary* with the Hermetic philosophers, as with all ancients. For it is represented as a Sevenfold cross, whose branches are respectively, *light, heat, electricity, terrestrial magnetism, astral radiation, motion,* and *Intelligence,* or what some call self-consciousness (*S.D.* II, 562.)

## Paul V. Coates on Capital Punishment

Whatever one may know or think of the TV program, "Confidential File," it is evident that its originator, Paul Coates, sometimes urges views which do not mesh with majority opinion. His Los Angeles *Mirror-News* column of Jan. 18, left no doubt as to Mr. Coates' opposition to capital punishment. He first reviewed the case of John Gilbert Graham, a man who murdered his mother and forty-three other persons by installing a bomb in an airliner in order to collect a large insurance policy. Coates then takes the bull by the horns:

> If any man deserved the gas chamber, John Gilbert Graham did. I still think the execution of John Gilbert Graham was a mistake.
>
> I used to be among those who would applaud the news that society had executed a dangerous, inhuman criminal. But that was before I learned the facts about capital punishment. That was before I learned that capital punishment does not protect us. It threatens us.

## Where Does the Evidence Lie?

> The death penalty is supposed to act as deterrent to murder. Most people believe this as a matter of simple faith. But no one has ever come up with any evidence to prove it so. And the facts point in exactly the opposite direction.
>
> Six American States and 24 nations have abolished the death penalty. In no case has there been a marked increase in homicide. In many cases the abolition areas have maintained a lower homicide rate than neighboring territories.
>
> The States in our Deep South are among the most frequent patrons of the death penalty. Yet their crime statistics continue to be the world's bloodiest.

## THEORY AND PRACTICE

> The existence of the death penalty is supposed to serve as a warning to all would-be murderers. So each year in America we hang, shoot, electrocute and gas about 70 killers.
>
> We indulge in this eye-for-an-eye orgy, we tell ourselves, because we must make an example of these criminals.
>
> But are we setting an example of law and order? Of respect for human life? The facts clearly spell out the answer. For every killing we as society commit, the homicidal personalities in our midst kill a hundred times.
>
> We assume that the existence of capital punishment will make our homicidal neighbors think twice before they pull the trigger or plunge the knife into their victim.
>
> But interviews with thousands of convicted killers have uncovered the fact that a man who is about to kill is in no frame of mind to give thought to consequences.
>
> "I wasn't thinking at all when I did it, I was just acting," a first-degree murderer recently told me.
>
> Capital punishment does not protect us. It does cause us harm.

## A DELUSION

Mr. Coates goes to the root of the question when he remarks that "capital punishment deludes us all into thinking that we have somehow solved the problem of violent crime when we do away with the criminal after the damage is done. It should be obvious that our only protection lies in research that can lead to prevention of violence." Yet enough research has already been done to indicate both that our social structure tends to nurture crime, and that a mature civilization would undoubtedly regard capital punishment *itself* as a crime.

Those who are closest to penal institutions and who know most about the psychological accompaniments of executions often oppose executions. Political influence, however, reflecting various degrees of immaturity and ignorance, has so far effectively blocked efforts to discontinue the death penalty in the State of California. According to Mr. Coates, though, numerous leaders of California penal and law enforcement agencies (Wardens Duffy and Scudder could be cited as examples) have committed themselves privately against capital punishment. "They regret," says Mr. Coates, "the fact that the public isn't sufficiently informed to appreciate the subtleties of this grave issue." But to Mr. Coates and many others, "capital punishment is sheer revenge murder, and revenge is a dirty, useless word."

## The Devil's Advocate

Following Mr. Coates' column of Jan. 18, he was deluged with letters angrily debating his stand. Mr. Coates welcomed this development. On Jan. 23 he commented:

> In the past few days I've had far more than the usual amount of mail that refers to me as a total, hopeless idiot. But this sudden surge of attack on my IQ did not come unexpected. I sat back and waited for it.
>
> Because it was the inevitable aftermath of a column I wrote last Friday on capital punishment.
>
> For some reason, there is a segment of society that can always be aroused to a violent verbal reaction by the mere suggestion that capital punishment is a useless, senseless tool of crime prevention.
>
> Statistically it's been proven that capital punishment doesn't deter the next murderer from his act. It doesn't give us an understanding of why men kill. Or, what we can do to keep them from killing.
>
> If anything, legalized execution sets up a moral atmosphere that makes murder acceptable as long as you can rationalize a righteous reason for it.
>
> So it doesn't work. And yet we continue to do it.

## A Leading Penologist Speaks

On Jan. 24, further attacking the psychology of capital punishment as "sanctified sadism," Mr. Coates found occasion to quote Prof. Austin MacCormick, regarded by many as the nation's leading penologist, and a member of the faculty of the University of California. In discussing the case of Billy Rupp, "a cold-blooded psychopath" who, in 1952, shot and killed a baby-sitter in the home of his relatives, apparently without premeditation or reason, Prof. MacCormick says:

> It is well known that I am opposed to capital punishment on the grounds that it is a relic of barbaric criminal codes that are inconsistent with 20th century civilization and on the practical grounds that the death penalty has no effect on the murder rate except perhaps to increase it somewhat by making conviction more difficult. The death penalty in operation, moreover, creates contempt for law, for it is uneven in application, not equable, and capricious, not reasonable.
>
> My feeling in the Rupp case, however, is not based entirely on my feeling about capital punishment in general.
>
> Even if I believed in the death penalty, I would not believe it should be inflicted on this mentally defective young man, penniless and practically friendless, whose own sister asks only that his sentence be commuted to life imprisonment without possibility of parole.

> If the sovereign State of California, which in the past 25 years has executed an average of only nine persons per year, must take the life of this youth to impress the sacredness of human life on its citizens, I know nothing, after all these years, of crime and of human motivation.

## ARE PSYCHIC PHENOMENA BECOMING RESPECTABLE?

Much of the scoffing at psychic phenomena, Michael Bakalar points out in *Pageant* for October, 1956, is either habit or determined refusal to look at the evidence—"intelligent scoffing calls for at least a glance at the evidence." (His title is "How to Scoff at Psychic Phenomena Intelligently"!) Mr. Bakalar then provides generous evidence for various types of phenomena. On the subject of ghosts, he says:

> Are ghosts real? According to psychical researchers, it depends on what you mean by a ghost. . . . Most ghosts are immaterial and irrelevant; they may have souls, but if so, they certainly have no brains. The dumbest of the ghosts is the poltergeist, a rowdy kind of ghost much given to throwing things, spilling ink, overturning furniture, pounding you on the back, writing insulting messages on walls, and other such annoying tricks. . . .

## THE INTELLIGENT SCOFFER

> If you're an uncritical scoffer you'll say spooks are contrary to the laws of nature and anyone who says he's had dealings with them must be kidding himself. That's unscientific, however, and, according to Dr. Curt J. Ducasse, retired chairman of the philosophy department at Brown University, you're "only displaying the inverted credulity which assumes that there are no limits whatever to the possibilities of deception." In other words, you can be *too* incredulous. . . .
>
> To scoff intelligently at ghosts, then, you must be able to establish either that the person telling the story is unreliable, or if reliable, is deluding himself, having misinterpreted the sights and sounds he has experienced. Failing this, you, as an intelligent scoffer, can only say that the fact may exist but that there's no way—yet—of explaining it.

Mr. Bakalar's last statement is, of course, incorrect: H.P.B. has explained every type of phenomena he reported, as well as many others. Also, the alternative choices he offers the "intelligent" scoffer seem to us to nullify the qualification:

> The facts of ESP have been credited by responsible people, many of them eminent in their fields. How you interpret these facts is, of course, your own concern. As an intelligent scoffer, however, you will have to look at the evidence. You will have to establish (a) that it is

> inadmissible—that anyone who ever attested to any supernormal occurrences was the victim of fraud, hallucination, self-delusion, misjudgment, or was just plain lying; or (b) it's not convincing, anyhow.

Surely the prejudice and preconception necessary to arrive at either of these conclusions is not the earmark of *intelligence!*

## Collaboration of Ancient and Modern Medical Systems

The American Medical Association *Journal* for Oct. 6, 1956, notes the opening of a postgraduate training center in Jamnagar, India (city of the Research center in Ayur-Veda, mentioned in THEOSOPHY 44: 375). "In selecting Jamnagar for the location of this institute," says *JAMA,* "the government was principally guided by the faculties already available there, including abundant accommodation, the presence of an excellent library relating to both indigenous and modern systems of medicine, a herbarium, a department of pharmacy, and the possibility of active collaboration with a modern medical college." *JAMA* continues:

> A postgraduate training institution should work in close association with the center for the promotion of active research if the quality of teaching is to be sufficiently high. Moreover, the bringing together of a body of highly specialized exponents of Ayur-Veda and their active collaboration with those trained in modern medicine toward the formulation of an active research program is in itself an innovation. Research in Ayur-Veda should be carried out on two separate lines. The first is the study of the fundamental principles and practices of Ayur-Veda, and the second is investigation into the vast body of drugs that this system possesses.
>
> Fundamental research in Ayur-Veda is already in progress at the Jamnagar Research Institute. Here the diagnosis and treatment of a patient are carried out on strictly ayurvedic lines while a team of practitioners of modern medicine record the pathological and clinical tests necessary for the evaluation of results. The data thus collected will provide the basis for attempting a proper interpretation of the fundamental concepts of the ayurvedic system.

## Tranquilizing Drugs Again Attacked

*JAMA* for Oct. 13 cautions doctors against indiscriminate use of meprobamate, one of the tranquilizing drugs so much in demand these days. *JAMA* feels that "it is time to warn the medical profession of possible toxic and allergic reactions to this compound," and publishes results as given in "the only clinical reports published to date":

> Adverse reactions seen after the administration of the tranquilizing drug meprobamate included cutaneous, muscular, gastrointestinal, and paradoxical cerebral effects. . . . Temporary palsy of extraocular muscles produced double vision in one case; severe diarrhea occurred in another. Paradoxical cerebral reactions in the form of extreme excitement were seen in three cases. . . . All patients recovered after the drug was withdrawn.

MISCELLANEOUS SCIENTIFIC NOTES

According to the New York *Times* (Nov. 2, 1956), "Atomic Energy Commission soil tests show that Wisconsin and Illinois farm lands are contaminated by bone-cancer producing radioactive dust from nuclear tests." One of the commissioners reported "almost a 300 per cent increase of strontium 90 in the states' soil from 1953 to 1955. . . . Small amounts of strontium 90 can cause cancer of the bones; and children are more susceptible than adults." The New York *Herald-Tribune,* Nov. 5, offers the same warning—this time from Dr. William F. Neuman, a biochemical expert in radiation injuries, who states that "if hydrogen-bomb tests continue the effects of fall-out may doom a whole generation of children to bone tumors."

Under the caption, " 'Cold' Atom Power Called Possible," the New York *Times* (Nov. 7) reports:

> The Air Force has agreed to explore a revolutionary theory that a new type of super-atomic energy could be released by making atoms extremely cold instead of hot.
>
> The originator of the concept is a Navy scientist, Dr. Robert L. Carroll. He said he was confident his theory would prove out—and would make possible space flights literally faster than a flash of light. He said the fuel could be some ordinary and inexpensive material, possibly even common sand. . . .
>
> Dr. Carroll characterized his proposed process as the exact opposite of atomic fusion as in a thermonuclear explosion. Fusion requires intense heat. Dr. Carroll sugests that as an atom gets colder and becomes less active, its electrons gravitate toward the nucleus and at the same time are forced by this construction to move faster and faster. If the atom becomes cold enough, he believes, the electrons would plunge into the nucleus and disintegrate it, releasing the entire energy of the nucleus.

# THE UNITED LODGE OF THEOSOPHISTS

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult or sect; yet belongs to each and all."*

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*Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.*

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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